

# Tawheed Class #32

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## CLASS THIRTY TWO

### KHAWF

Last week we took Du'aa as an example of Ibaadah. Today it is Khawf and it is reverential fear. Khawf is reverential fear and the proof is:

...فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٧٥﴾ آل عمران: ١٧٥

So fear them not, but fear Me, if you are (true) believers. (Surat Aali 'Imraan: 175)

So after Du'aa, he mentioned the second example as fear. The definition of fear is to be frightened, to have anxiety or to be troubled as a result of expecting something that will bring about harm, injury or destruction. In this verse and in many other verses, Allah subhaanahu wa ta'aala forbade fear from the allies of the Shaytaan and everything else, and commanded it for Him alone. That is the first point.

### TWO AVENUES OF PROOF FOR WHAT CONSTITUTES SHIRK

The next point is proof for Ibaadaat and that giving them to other than Allah is Shirk comes through two avenues or two methods. Proof for what constitutes an Ibaadah and it becoming Shirk if it is given to other than Allah comes through two methods. This is something I should have mentioned last week, but I skipped out on it. The first method is when it is an Ibaadah according to the definition we took last week. When Allah commands something, orders it, orders or commands the people who are doing it, it automatically becomes an Ibaadah. Now when it becomes an Ibaadah, giving a portion of it or all of it to other than Allah becomes Shirk. For example:

...فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٧٥﴾ آل عمران: ١٧٥

So fear them not, but fear Me, if you are (true) believers. (Surat Aali 'Imraan: 175)

Fear Me – Allah commanded it. If it is pleasing to Allah, Allah loves it, Allah ordered it or He commanded the people who are doing it, it becomes an Ibaadah. Once established as an Ibaadah, there is automatic other proof that when it is an Ibaadah, giving a portion of it or the entire Ibaadah to other than Allah becomes Shirk. So long as it is Ibaadah, that is it. After knowing it is an Ibaadah, you automatically conclude that giving that Ibaadah or a portion of it to other than Allah is Shirk. That is one avenue.

The second avenue of proof is when these Ibaadaat have a special, specific proof showing in one way or another that whoever gives that particular Ibaadah to other than Allah has committed Shirk. This verse used here happens to have the two avenues of proof in it.

...فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٧٥﴾ آل عمران:

So fear them not, but fear Me, if you are (true) believers. (Surat Aali 'Imraan: 175)

The first method is what we mentioned. Khaafooni (خَافُونِ) – He ordered that you fear Me.

That made it an Ibaadah. Automatically, we know from other proof that giving an Ibaadah to other than Allah makes it Shirk.

Now in the same verse, there is proof for the second avenue as well.

وَخَافُونِ إِنْ كُنْتُمْ مُّؤْمِنِينَ

But fear Me, if you are (true) believers.

Meaning you are not believers if you do not fear Me. So this is specific proof that if you do not give your fear to Allah, then you have committed Shirk.

So the first type of proof is if Allah merely ordered it, if He commanded it or its people, then it entails by other proof that if you give a portion to other than Allah, it becomes Shirk. If it is proven as an Ibaadah, giving a portion of it or all of it to other than Allah makes it Shirk.

Then there is specific proof to some Ibaadaat.

وَخَافُونِ إِنْ كُنْتُمْ مُّؤْمِنِينَ

But fear Me, if you are (true) believers.

That is a specific proof and that is the second avenue.

That is good to know as a debate tactic when debating matters like this with the grave worshippers and the Muftadi'ah. You hit them with proof from different angles and avenues to show what constitutes Shirk and how it becomes Shirk. When the author gives his proof on the Ibaadaat, sometimes he uses the first avenue and sometimes he uses the second.

## THE PROOF OF THE AUTHOR ON KHAWF

The specific proof the author chose for fear is:

...فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٧٥﴾ آل عمران: ١٧٥

So fear them not, but fear Me, if you are (true) believers. (Surat Aali 'Imraan: 175)

He ordered to fear Him and this order is a Waajib. It is commanded. Fear of Allah is Waajib. Why? Because a general order without any additional proof taking it from being Waajib to Sunnah means it remains Waajib. This is something Inshaa Allah we will elaborate on in Usool. The general order in the Qur'an or in the Hadith means it is a Waajib and it does not get deferred to being a Sunnah, unless there is additional proof to show that. If Allah and the Prophet sallallahu 'alayhi wa sallam say it, it means it is a Waajib unless there is additional proof to indicate it is deferred to being a Sunnah.

For example, grow your beard. Once the command or order comes to grow your beard, it is a Waajib. Had we had one single proof from the Prophet sallallahu 'alayhi wa sallam where he merely saw someone shave and did not say anything about it, that would automatically take it from being a Waajib to a Sunnah. Now here there is an order – fear Me. Allah says fear Him. That is a Waajib. Why? Because there is no additional proof to show that it is deferred from being a Waajib to a Sunnah. Also, an additional way is Allah made it a condition of Imaan.

وَخَافُونِ إِنْ كُنْتُمْ مُّؤْمِنِينَ

But fear Me, if you are (true) believers.

Meaning you are not a believer if you do not do it.

Also to substantiate and confirm the order to fear Him, in the early part of the verse, Allah said:

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ... ﴿١٧٥﴾ آل عمران: ١٧٥

It is only Shaytaan that suggests to you the fear of his Awliyaa' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad sallallahu 'alayhi wa sallam)]. (Surat Aali 'Imraan: 175)

He deterred from fearing the Awliyaa' of the Shaytaan (of Jinn and Ins), and then He ordered direct fear to Him only. If you do not fear Him, you are not Mu'min. As a condition of your Imaan you have to fear Him, so you are not Mu'min if you do not. In summary, the

verse deters from fear of other than Allah and orders fear of only Allah subhaanahu wa ta'aala as a condition of your Imaan. That is the verse he chose.

## TYPES OF FEAR

Not every fear is Ibaadah. If it is the type that is Ibaadah, giving it to other than Allah becomes Shirk, but there are other types that are not Ibaadah. This is very important to know, especially for Talabat al-'Ilm, otherwise they go around declaring some people Mushrikeen if they have fear and it is not the Ibaadah fear. Once Allah ordered Khaafooni (fear Me), it made it Ibaadah. He ordered it, it means it is something He likes and that falls under the definition that Ibn Taymiyyah outlined for us of what constitutes an Ibaadah.

الْعِبَادَةُ : هِيَ اسْمٌ جَامِعٌ لِكُلِّ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ

Now there are four types of fear that you need to know about. Once you know them, you will know which is Shirk, which is prohibited and which is permissible at times.

## THE FIRST TYPE: THE NATURAL FEAR

The first one is al-Khawf at-Tabee'ee al-Jibillee (الخوف الطبيعي الجبلي) – the natural fear.

Natural fear is permissible, it is not Ibaadah, it is not a negator of your Imaan and it is most definitely not Shirk.

Examples are fear of a lion or a predatory animal in front of you, a car coming at you at a high speed, you are around the building and the building is about to collapse near you, you are in a house and there is a fire, you are in a river and you fear drowning, you see a snake and you fear that it is going to bite you, or some who have a fear of public speaking. If the means are there, it is considered permissible natural fear. This is the type of fear Allah mentioned about Musa 'alayhis-salaam:

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ

يَسْتَنْصِرُهُ... ﴿الْقَصص: ١٨﴾

So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). (Surat al-Qasas: 18)

He was a Messenger and Allah said:

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا

So he became afraid, looking about in the city.

In other verses talking about Musa, Allah said:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ... ﴿القصص: ٢١﴾

So he escaped from there, looking about in a state of fear. (Surat al-Qasas: 21)

Allah describes him as being in a state of fear. This is Musa. Did he commit Shirk? Ma'aath Allah that Musa would commit Shirk.

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿طه: ٤٥﴾

They said: "Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us)." (Surat Taha: 45)

Musa said that about Fir'awn.

There are many verses about Musa 'alayhis-salaam.

...لَا تَخَافُ دَرْكًا وَلَا تَخْشَىٰ ﴿طه: ٧٧﴾

"Fearing neither to be overtaken [by Fir'awn] nor being afraid (of drowning in the sea)." (Surat Taha: 77)

...قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿القصص: ٢٥﴾

He said: "Fear you not. You have escaped from the people who are Dhaalimoon (polytheists, disbelievers, and wrong-doers)." (Surat al-Qasas: 25)

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ... ﴿الشعراء: ٢١﴾

"So I fled from you when I feared you." (Surat ash-Shu'araa': 21)

## ...إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿الْقَصَصُ: ٣٤﴾

“Verily! I fear that they will belie me.” (Surat al-Qasas: 34)

There is a lot of fear in the story of Musa ‘alayhis-salaam. This is the natural fear. The story of Musa ‘alayhis-salaam should teach Du’aat that if they happen to fear, it may not be a condition of being a coward. It may be normal at times when taking on a big task, like speaking the truth or doing the most noble of matters. It may be some fear penetrates in the heart (the natural fear). However, the courage becomes not to let that fear deprive one of proceeding forth or make him go cowardly backwards.

Hishaam Ibn Abd al-Malik told his brother Maslamah who was called Layth al-Waghhaa or Abu Sa’eed (his Kunyah was Abu Sa’eed) – did you ever fear in battles? Maslamah said I have never been free of fear, but I always used the fear to my advantage in developing a ploy and never did I let the encompassing fear that I get deprive me of stable thinking or going on forward. Hishaam replied back to that statement and he said:

### هذه هي البسالة

That is the true courage. He did not let fear stop him.

Courage does not mean you do not have natural fear. It means you control and direct the fear to succeed in what you are doing. As time goes by, even that natural fear will vanish and go away. Those verses of fear that we were saying were in the early Messagehood days of Musa ‘alayhis-salaam. After one trains himself in controlling that fear and redirecting that fear to his advantage, the advantage of his mission and giving victory to his goal and mission, that fear begins to fade away and go.

In the early phases, the story of Musa had so much fear in it, but look towards the end of the Messagehood. After plenty of practice in not letting fear get in the way, this type of permissible fear vanished. Everyone feared Fir’awn and he was behind them with the army that no one has seen anything like its likes, the ocean was in front of them and between them two is Musa and his followers. After all those verses of fear, at this most critical time when the ocean is in front of him and the huge army of Fir’awn is behind him, you would expect to see that Musa would be shaking in terror, but plenty of training killed that natural fear itself.

## فَلَمَّا تَرَأَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ ﴿الشُّعَرَاءُ: ٦١﴾



And when the two hosts saw each other, the companions of Musa said: “We are sure to be overtaken.” (Surat ash-Shu’araa’: 61)

Everyone was afraid.

قَالَ كَلَّا ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿الشعراء: ٦٢﴾

[Musa] said: “Nay, verily! With me is my Lord, He will guide me.” (Surat ash-Shu’araa’: 62)

The stunning words of Musa. Musa said no, verily with me is my Lord. He will guide me and protect me.

What do you learn here? You learn from this that natural fear is permissible and it is not Shirk. When natural fear touches one in matters that you are following the guidance in, you use that fear and you redirect it to your advantage. You do not stop. And with training over time, that fear will vanish and go away. That is the first type of fear – natural fear.

## THE SECOND TYPE: THE PROHIBITED FEAR

The second type of fear is al-Khawf al-Muharram (الخوف المحرم) – the prohibited type of fear. This is also considered by some scholars as Shirk al-Asghar (small Shirk). This type of fear stops one from doing ordains or gets one to commit prohibitions. It is fear that stops you from doing a Waajib or gets you to do a Muharram, and this is what is short of Shirk.

For example, he fears making Salah on time because people will mock him in public places. He fears to grow a beard because he fears the employer will fire him or because he does not want to get scrutinised or delayed at airports. He was in a setting where people were listening to music and he did not want to tell them that music is Haraam because he did not want to be singled out, criticised or outcast. He let his clothes go below the ankle because he did not want to look different, he did not want people to point fingers at him or mock him. He did not speak the truth and stand up for his brothers and sisters who desperately need him, because he did not want to be labelled as a radical or an extremist.

This is the type of fear that is in the verse:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿آل عمران: ١٧٣﴾

Those (i.e. believers) unto whom the people (hypocrites) said, “Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.” But it (only) increased them in Faith, and they said: “Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).” (Surat Aali ‘Imraan: 173)

This was after the battle that the Muslims fought. The believers were told verily the pagans have gathered against you a great army, so fear them. They gathered another army to fight you again. The hypocrites always come at you – do not speak about prisoners’ rights, do not forbid the evil, the west and their governments will tap your phone. When something of that similar nature was told to the Sahaabah:

فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

But it (only) increased them in Faith, and they said: “Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).”

Those that scare you – they are the devils.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ... ﴿آل عمران: ١٧٥﴾

It is only Shaytaan that suggests to you the fear of his Awliyyaa’ [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad sallallahu ‘alayhi wa sallam)]. (Surat Aali ‘Imraan: 175)

Some considered this category of fear as Haraam because it gets you to leave some ordains or it gets you to do some prohibitions for fear of other than Allah. Some ‘Ulamaa considered it small Shirk because of the Hadith in Musnad Ahmad and it really possibly depends on the heart feeling in this. It is between Haraam and small Shirk because of the Hadith of the Prophet Muhammad sallallahu ‘alayhi wa sallam. Allah tells a servant on the Day of Judgment why did you not deter from the evil and he says O Allah, I feared people. Allah replies to him and Allah subhaanahu wa ta’aala says you should have feared Me.

إِنَّ اللَّهَ يَقُولُ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ : مَا مَنَعَكَ إِذَا رَأَيْتَ الْمُنْكَرَ لَا تَغْيِرُهُ ،

فَيَقُولُ : رَبِّي خَشِيَةَ النَّاسِ ، فَيَقُولُ اللَّهُ : إِيَّايَ كُنْتَ أَحَقُّ أَنْ تَخْشَى

He feared the people. He said and he admitted to Allah I feared people, and Allah said you should have feared Me.

Now under this second category, we have additional categories. This is a matter that must be noted and it is the exemptions where one could possibly say the words of Kufr wal-‘Iyaathu Billah, do a Haraam or not do an ordain.

## THE FOUR CATEGORIES OF COMPULSION

### THE FIRST CATEGORY: IKRAAH

The first one is if the injury, harm or threat that you are going to get is unbearable. This is called Ikraah (إِكْرَاه). For example, someone whipped or lashed to the point that they can no longer take it. There are details on the level of what constitutes Ikraah but as Ibn Taymiyyah Rahimahullah said, it depends on the one being tortured. Why? Because some people can endure extreme torture and some cannot. Some are softies. Some ‘Ulamaa said prison is Ikraah, but others said no. Each circumstance is different and it must be studied and analysed independently. It really depends on the individual. Al-Khaazin said it must be extreme pain and torture that one cannot bear or even death. Sometimes for some people like an older man who is very sick, one day in prison could constitute Ikraah (unbearable harm). Whereas for a young, healthy and strong man, a lifetime in prison would not constitute Ikraah. There is other evidence and indicators that point to what is Ikraah and what is not, and really it has got to be studied on an individual basis.

One must keep in mind that the word of Tawheed and the rights of Allah pertaining to Haraam and Halaal are mighty matters. They are mighty matters that a true believer would hate to compromise unless it is the biggest of unbearable torture, and one with the strongest of Imaan would rather lose his life than compromise on that. There is no doubt that being firm even if it costs one his death is better, but we are saying what if someone decides to take the exemption. For example, when September 11 happened, some supposed Shuyookh or Du‘aat or whatever they want to call themselves ran around issuing Fatwas that a woman can just wear a hat for Hijaab. Some type of hat that they said is good and that is Hijaab. Why? They said it is Ikraah. That is foolishness and that is jokes. After September 11, you can possibly count on your fingers how many of our beloved sisters were harmed. Yet they began to make it an issue as if it was an issue of Ikraah, compromising something that is Waajib. Those are the human devils with that type of thinking.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ... ﴿آل عمران: ١٧٥﴾

It is only Shaytaan that suggests to you the fear of his Awliyaa’ [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad

sallallahu ‘alayhi wa sallam)]. (Surat Aali ‘Imraan: 175)

## THE ONE THREATENING MUST BE ABLE TO CARRY OUT THE THREAT

You need to keep in mind that Ikraah is when one threatening must be able to carry out what he claims and you must not be able to defend yourself. If you are ordered to say Kufr, do a Haraam or leave a Waajib and it is unbearable harm, then you can take it. That is if you cannot defend yourself and he can carry out what he is saying he is going to do to you.

## YOU HAVE TO BELIEVE HE WILL CARRY OUT THE THREAT

You have to believe that he will actually carry out that threat and it is not just a possibility. Meaning if I do not do that Haraam or say that word of Kufr wal-‘Iyaathu Billah, he would definitely kill me. The whip is in his hand and he is going to whip me so much that I will not even be able to bear it. Mere threats do not constitute Ikraah, as Ibn al-Jawzi narrated that Imaam Ahmad said in Zaad Al-Maseer (زاد المسير). That is the second one.

## THE THREAT MUST BE IMMINENT

The third is that what you are threatened with has to be imminent – it is going to happen now. If it is a matter of the future, wait. So not only are you sure it is going to happen, but it is going to happen right now or it is very imminent (in a few moments). So if they say for example shave your beard or say words of Kufr wal-‘Iyaathu Billah and the threat will not be carried out, you wait until they are about to carry out that threat.

## THERE IS NO IKRAAH IF YOU HAVE A CHOICE

The final point is if they give you a choice like that of Shu‘ayb ‘alayhis-salaam.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا  
مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَارِهِينَ ﴿٨٨﴾ قَدْ  
افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا ۚ وَمَا  
يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا... ﴿٨٩﴾ ﴿الأعراف﴾

The chiefs of those who were arrogant among his people said: “We shall certainly drive you out, O Shu‘ayb, and those who have believed with you from our town, or else you (all) shall

return to our religion.” He said: “Even though we hate it! We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allah, our Lord, should will.” (Surat al-A’raaf: 88-89)

They told Shu’ayb either leave the country or come back to our religion. He said no way will I go back. They gave him a choice. You either leave the USA or do this Haraam – pack up and leave if they give you the choice. You do not say my property, my friends and my family. There is no Ikraah if you have a choice.

## THE LEVEL OF HARM FOR IKRAAH

I want you to know the level of harm one must be inflicted with or threatened with that he has to know will immediately happen before he says Kufr, does a Haraam or leaves an obligation. To know the level, you know the whipping and lashing that they used to have back in the days is much worse than what is done today. In fact, the one lashing Imaam Ahmad Ibn Hanbal Rahimahullah said to him:

لو ضربت تلك الشياط فيلا لهدته من جوفه

If I went and hit an elephant with the whips I hit you with, they would drop that elephant dead.

Imaam Ahmad objected to the scholars who claimed Ikraah during his time. When they claimed torture, he said that is not torture. When they were giving them the choice between saying the Qur’an is the creation of Allah when it is in reality the word of Allah, Imaam Ahmad objected to that, but some of the ‘Ulamaa gave in. And when he questioned them, they said:

...إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ... ﴿النحل: ١٠٦﴾

Except him who is forced thereto and whose heart is at rest with Faith. (Surat an-Nahl: 106)

He said when that verse was revealed, ‘Ammaar was being lashed. You guys were merely threatened, meaning he did not think it was sufficient to be threatened. You have to surely know that it is going to be carried out and carried out immediately on the spot. He did not exempt them when they began to say the issue of ‘Ammaar radhiallahu ‘anhu and how he said what he said. One of the best friends of Imaam Ahmad (Yahya Ibn Ma’een) gave in and said some words to avoid torture. Imaam Ahmad objected to his friend and he said one time about Yahya Ibn Ma’een – he tells me he was under Ikraah, and he was not even lashed. Imaam Ahmad objected to his friend Yahya because he said it without being lashed or being

threatened on the spot. So the scrutiny is very high for it to become Ikraah and use the exemption that we have.

## YOU CANNOT BE A MU'TADI IN IKRAAH

Here is another matter where other people go wrong. You cannot be a Mu'tadi in Ikraah. What does that mean? With the rights of Allah, Allah subhaanahu wa ta'aala is very merciful. He forgives and He gives you exemption. It is different with the rights of Muslims. If one is under Ikraah and one's heart is full of Imaan, he can say the words of Kufr to avoid that unbearable punishment. It is from the mercy of Allah subhaanahu wa ta'aala that He makes it an exemption to His rights, but not to the rights of Muslims. As in the case of 'Ammmaar, he told Quraysh some words under duress and torture. That is the right of Allah and Allah subhaanahu wa ta'aala forgives. They lash you so bad or they cut your flesh with knives as we saw on clips from Syria and you say Bashaar is Allah wal-'Iyaathu Billah or whatever they want you to say. You cannot take it anymore and you say it. It is better to be patient and not say it, but if you do, you are exempted.

But let us say they have someone in prison and they tell them to do fornication with another Muslim. Decades ago when I used to listen to Kishk Rahimahullah on his old tapes, he talked about prison conditions in Egypt back in the sixties. He said there were circumstances when they would tell a man who is a prisoner to have a relationship with another prisoner. Even if they shred you piece by piece, you cannot do that. Why?

...وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ... ﴿الْأَنْعَامُ: ١٦٤﴾

And no bearer of burdens shall bear the burden of another. (Surat al-An'aam: 164)

Also in Sunan Ibn Maajah:

لَا ضَرَرَ وَلَا ضِرَارَ

There should be no harming and no reciprocating harm.

What is common today all over the world is that someone goes to prison for example and they really want someone else for another reason. Maybe someone was speaking the truth on matters. They have no evidence that the other person did anything wrong in their supposed legal system, so they go to his surrounding Muslim community. They threaten them with prison, harass them or keep visiting them. Sometimes they take them to prison for some petty ticket or bogus claims, then they threaten them with big sentences or sometimes they just merely imply threats. Then at the end they say well if you testify against Shaykh so-and-so or another individual, we will reduce your sentence from twenty

years to five years or we will let you go home right now. Or they say we will drop the immigration charges on you and we will let you stay in this country. We will give you citizenship. I can name many worldwide who are like this and many who are oppressed worldwide and are in prison because of this.

They testify falsely to save themselves and put other Muslims in prison. You cannot do that Islamically, no matter how bad the torture is. Once it comes to harming a Muslim, the limits of Ikraah stop. With the rights of Allah, He gives you leverage, He forgives you and He does not hold you accountable. With Muslims – even if you are tortured or killed to rape a Muslim, to testify falsely or to say something, you cannot. If they give you the choice between the torture and killing a Muslim, or you go home but you kill or harm a Muslim, you cannot.

Al-Qurtubi Rahimahullah said:

أَجْمَعَ الْعُلَمَاءُ عَلَى أَنَّ مَنْ أُكْرِهَ عَلَى قَتْلِ غَيْرِهِ أَنَّهُ لَا يَجُوزُ لَهُ الْإِقْدَامُ عَلَى قَتْلِهِ

Al-Qurtubi Rahimahullah said it is Ijmaa' that one who is compelled to kill another cannot kill him. There is no compelling in this. There is no Ikraah in this.

وَلَا انْتِهَاكَ حُرْمَتِهِ بِجَلْدٍ أَوْ غَيْرِهِ

Not only killing, but he said there is Ijmaa' that you cannot be compelled (there is no Ikraah) to transgress on the honour by lashing or anything similar of that nature. Meaning if they say we will whip you or you whip the Muslim – whip me. There is no choice in that. Kill him or you will be killed – kill me. There is no choice.

وَيَصْبِرُ عَلَى الْبَلَاءِ الَّذِي نَزَلَ بِهِ

Al-Qurtubi said he must be patient in this matter. There is no choice in it.

وَلَا يَحِلُّ لَهُ أَنْ يَفْدِيَ نَفْسَهُ بِغَيْرِهِ

There is Ijmaa' that he cannot ransom himself for another.

وَيَسْأَلُ اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

Nas'alullaha al-'Aafiyah. At the end of his quote, he said and you ask Allah subhaanahu wa ta'aala to keep you safe from those type of trials.

It is Ijmaa' that you do not have a choice in those matters. When it comes to the rights of a Muslim, it is not a choice of Ikraah. The rights of Allah – Allah exempts you and He will not hold you accountable if it is Ikraah. With Muslim rights, there is no choice. There is no Ikraah.

## **THE SECOND CATEGORY: MASHAQQAH**

The second level after Ikraah is Mashaqqah (مشقة), which is difficult hardship that one can bear. It is a hardship but one can bear it, like a little bit of lashing or a prison term he can handle. There is a difference between the first one I mentioned (Ikraah) and Mashaqqah. The first one I mentioned (Ikraah) is unbearable, whereas Mashaqqah is bearable. It is a hardship, but it is bearable. One cannot fear this fear to leave an ordain or do a Haraam.

## **THE THIRD CATEGORY: SLIGHT HARDSHIP**

The third level of harm or threat of harm is like curses or mocking. This one also does not give you the exemption. You cannot do a Haraam or leave out an ordain.

## **THE FOURTH CATEGORY: AL-WAHN WAL-JUBN**

The fourth one is al-Wahn wal-Jubn (الوهن والجبن) and it is really being cowardly. It has no reality and you cannot leave an ordain or do a Haraam for this one, because really this one is a figment of imagination. And really this is the one that goes on most of the time in our communities.

These are the four categories of compulsion. In summary, this second type of fear is prohibited because it makes you leave an obligation or do a sin. It is not secret fear, but it is an apparent one. There are people there who are going to make fun of someone, someone may curse him or they are going to torture him. It is not secret or hidden fear, so this is apparent fear and you cannot use that to leave an ordain or do a Haraam.

## **THE THIRD TYPE: REVERENTIAL FEAR**

The third type of fear is an Ibaadah fear or reverential fear. This is the fear that makes one do deeds and refrain from sins. This is the good fear and this is the fear of Allah subhaanahu wa ta'aala. This is what is considered Ibaadah, therefore giving it to other than Allah



becomes Shirk. To fear someone as you fear Allah becomes Shirk. To fear someone to the point of worship, like making Du'aa to him – that is considered Shirk Akbar.

Al-Fudhayl Ibn 'Iyyaadh Rahimahullah said:

من خاف الله دله الخوف على كل خير ، وكل قلب ليس فيه خوف الله  
فهو قلب خراب

Whoever fears Allah, his fear will direct him to all good. And every heart that does not have fear of Allah in it is like a demolished house. It is like a wrecked house.

They told al-Hasan al-Basri – Abu Sa'eed (the Kunyah of al-Hasan al-Basri), there is those people who scare us so much about the Hereafter that they tear and shred our hearts apart. They terrorise our hearts about the life after. Al-Hasan al-Basri said for you to have friends who will make you fear so that you will be at security in the Aakhirah, is better than to have friends who will make you feel secure in this world and end up in terror in the Aakhirah.

## IS ALL FEAR OF ALLAH PRAISEWORTHY?

No. We have to explain it. There is an explanation to it. There is the fear that is not praiseworthy. The not praiseworthy to Allah is the one that makes one despair and give up hope. It brings sorrow and distress to the heart and even makes one transgress in his sins because he despairs. The man who killed ninety nine – they told him you are not going to be forgiven, so he killed a hundred. That is what happens when you despair. You have no hope in Allah, but overwhelming fear that makes you despair. You despair the mercy of Allah and give up hope. That is the wrong type of fear. That type of fear will cause a person to continue in sin, due to the fact that he totally gives up hope. That is the unpraiseworthy fear.

Then you have the praiseworthy fear of Allah. That praiseworthy fear of Allah is when it prevents you from being disobedient to Allah and it causes you to fulfil the obligatory duties to Allah subhaanahu wa ta'aala. The fear of Allah that makes you stop doing prohibitions is praised. The fear that makes you do the ordain is good fear. This is the fear that actually gives tranquillity, happiness and peace to the heart, and that is what keeps you steadfast on the Deen. If you reach the goal with this fear, the heart settles and becomes at peace when you truly fear Allah. It becomes dominated by joy in the blessing that Allah subhaanahu wa ta'aala will forgive you if you made mistakes and will reward you if you did good. In Madaarij As-Saalikeen, Ibn al-Qayyim Rahimahullah said Ibn Taymiyyah used to say the praiseworthy fear is the one that confines you from doing prohibitions. It stops you from doing any prohibition. Some of the Salaf used to say one is not fearful of Allah unless he leaves sins.

## THE LEVELS OF FEAR FROM ALLAH

In this category, there is levels of fear from Allah. Fear of Allah is levels.

### FEAR OF THE PLAN OF ALLAH

The first one is fear of the planning of Allah.

أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

﴿الأعراف: ٩٩﴾

Did they then feel secure against the Plan of Allah. None feels secure from the Plan of Allah except the people who are the losers. (Surat al-A'raaf: 99)

In this rhetorical question, Allah says do they feel secure against the plan of Allah? None feels secure from the plan of Allah except people who are losers. Feeling secure from the plan of Allah is a sign of the ultimate loser. How can you feel free from the plan of Allah when you know the hearts are between the two fingers of Allah subhaanahu wa ta'aala? He changes them as He wishes. When the Prophet sallallahu 'alayhi wa sallam mentioned this Hadith, he then followed it by the Du'aa:

يَا مُقَلِّبَ الْقُلُوبِ ، ثَبِّتْ قَلْبِي عَلَى دِينِكَ

He drastically changes the hearts and the Prophet sallallahu 'alayhi wa sallam made Du'aa that his heart remain firm on His Deen.

How many rich become poor? How many poor become rich? He changes matters drastically. How many honoured become dishonoured in a moment's notice? How many dishonoured become honoured? How many wretched become righteous? How many righteous turned into being wretched? Your heart is like a blowing feather – it rapidly changes. If the Prophet sallallahu 'alayhi wa sallam made Du'aa that Allah keep his heart steadfast on the Deen and his prior and future sins were forgiven, then that should be something that is always on the tip of our tongue.

You always fear the plan of Allah subhaanahu wa ta'aala. If you are in front of a TV, look how your heart changes in just one day. If you are in front of a TV, your heart is one way. If you are with bad friends, your heart is another way. If you are with good friends, your heart is another way. If you are with 'Ulamaa and Talabat al-'Ilm, your heart is in a much better way. Your heart changes so many times in one day, so you should always fear the plan of

Allah. A sign of the truthful and righteous is they fear the plan of Allah. That is the first type of fear of Allah.

## FEAR OF A BAD END

This type of fear shredded the hearts of the believers and our Salaf. Uthmaan Ibn Madh'oon radhiallahu 'anhu was the first man who was labelled as-Salaf as-Saalih and he was the first one to be buried in the Baqee'. He prohibited alcohol on himself in Jaahiliyyah before Islam, so imagine how good his Islam was. He was the brother of the Prophet sallallahu 'alayhi wa sallam by nursing. He got the honour of migrating both migrations, which is a lot of reward – the first one to Madinah and then before that he was in Abyssinia. He was from the first believers who believed, even before Daar al-Arqam Ibn Abi al-Arqam.

The Prophet sallallahu 'alayhi wa sallam entered his house when he was dying and the Prophet sallallahu 'alayhi wa sallam kissed him. It was said that tears from the Prophet sallallahu 'alayhi wa sallam fell on Uthmaan. Some consider this portion of the Hadith about his tears falling on him as Hasan, and some consider it weak. However in Sahih al-Bukhari, when he died, Umm al-'Alaa said may Allah have mercy on you Abu as-Saa'ib (the nickname of Uthmaan), I testify that Allah has honoured you. She is talking to Uthmaan Ibn Madh'oon. The Prophet sallallahu 'alayhi wa sallam said to her how do you know that? Umm al-'Alaa said I do not know O Prophet of Allah. Look at what the Prophet sallallahu 'alayhi wa sallam said. He said death has come to him and I wish all good for him by Allah. Although I am the Apostle of Allah, I do not know what will happen to me or to you. Umm al-'Alaa said Wallahi, I will never attest to the righteousness of anybody after that statement by the Prophet Muhammad sallallahu 'alayhi wa sallam. The Prophet sallallahu 'alayhi wa sallam says by Allah although I am an Apostle, I do not know what will happen to me nor to you. So how could we not fear that end? That end that we want to be in good.

When Sufyaan ath-Thawri was on his deathbed, a visitor walked in. He said you are crying Sufyaan because you fear your sins? Sufyaan took a little stick like a toothpick or something out and he said I fear my sins less than this. What I fear is that I will be stripped of my Imaan before I die. He was on his deathbed. I fear I will not die a good death. That is Sufyaan the man who we spoke about – the 'Aalim, the Muhaddith, the Zaahid, the Imaam and the 'Aabid. You remember we mentioned about his Ibaadah in this class. Then Hammaad Ibn Salamah (the Imaam of Zuhd) walked in to visit Sufyaan. He said good news Sufyaan, you are going to meet the One you had so much hope in and He is the Most Generous. He was giving him some hope. Sufyaan said Abu Salamah (the nickname of Hammaad Ibn Salamah), do you think Allah will forgive a man like me?

يَا أَبَا سَلَمَةَ ، أَتَرَى أَنَّ اللَّهَ يَغْفِرُ لِمِثْلِي ؟

Sufyaan ath-Thawri says do you think Allah will forgive a man like me?

When al-Muzani (a student of ash-Shaafi'ee) went to visit his Shaykh ash-Shaafi'ee when he was on his deathbed, he said how do you feel Shaafi'ee? He said I feel like I am departing but I do not know if my soul will go to Heaven to congratulate it, or whether it will go somewhere else so I can give it condolence.

Mu'aadh – the man the Prophet sallallahu 'alayhi wa sallam says Wallahi I love you to, the man who took Islam to Yemen and a youth committed to Allah. He was on his deathbed at the age of thirty two because of the plague that was spread. He used to keep asking is it morning? They said no. He said is it morning? No. They said why do you keep asking if it is morning? He said I seek refuge in Allah from a night that I will spend its day in Hell. Mu'aadh said that. He went on to say O Allah, You know I used to fear You and I have hope in You. O Allah, I did not love life for its gardens and rivers, but for the thirst in the day (meaning for his fasting) and for crowding around the 'Ulamaa. Then he began to repeat Laa Ilaaha Illallah, Laa Ilaaha Illallah until his death. That is a snippet of how our Salaf used to fear the bad ending. Nas'alullaha Husn al-Khaatimah (نسال الله حسن الخاتمة).

## FEAR OF JAHANNAM AND BEING DEPRIVED OF SEEING ALLAH

The next type of fear is the fear of the punishment of Jahannam and not seeing Allah. Fear of not seeing Allah is terrorising. Those who are doomed to Hell (A'aathina Allahu Wa Iyyaakum Min Thaalik ((أعاذنا الله وإياكم من ذلك)) will face the biggest torment, but being deprived from the best pleasure of seeing Allah is an even bigger torment. Some 'Ulamaa said the biggest punishment is to be deprived from the sight of Allah if you are not allowed to see Him.

وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ الْقِيَامَةِ: ﴿٢٢﴾

Some faces that Day shall be Naadhirah (shining and radiant). (Surat al-Qiyaamah: 22)

...وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ... ﴿٧٢﴾ التَّوْبَةِ: ﴿٧٢﴾

But the greatest bliss is the Good Pleasure of Allah. (Surat at-Tawbah: 72)

And then He says:

وُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾ الْقِيَامَةِ: ﴿٢٤﴾

And some faces, that Day, will be Baasirah (dark, gloomy, frowning, and sad). (Surat al-Qiyaamah: 24)

A Heaven bigger than the sky and the earth, yet it has no room in it for you, and worse than that is not being able to see Allah subhaanahu wa ta'aala, which is the ultimate pleasure. The least punishment in Hell is two tiny little stones under the feet of someone that will fry his brains. A'aathina Allahu Wa Iyyaakum Min Thaalik. A place no one wants to be. Its food is fire, its water is fire and its clothing is fire.

...قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ... ﴿الحج: ١٩﴾

Garments of fire will be cut out for them. (Surat al-Hajj: 19)

We conclude with that type of fear. That is the third level of fear from Allah.

## THE FOURTH TYPE: SECRET SUPERNATURAL FEAR

Now the fourth fear is secret supernatural fear – Khawf as-Sirr (خوف السر). It is fearing from other than Allah that which only Allah could do. Khawf as-Sirr means fearing someone will harm you in a way only Allah can do. For example, a supposed saint in the grave harming someone alive. This is the type of fear that the grave worshippers have and of course it is Shirk Akbar.

It is like the fear the people of Hud had in their idols.

إِنْ نَقُولُ إِلَّا اعْتَزَّكَ بِغَضِّ آلِهَتِنَا بِسُوءٍ ۖ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا  
أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿هود: ٥٤﴾

“All that we say is that some of our gods (false deities) have seized you with evil (madness).” He said: “I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship.” (Surat Hud: 54)

The people of Hud told him we think that our gods (which are false deities) put their curse on you. What did Hud respond to them? I call on Allah. Allah is my witness that I am free from that which you ascribe as partners in worship to Allah. He considered what they said as Shirk. They said their lords touched Hud with a madness, meaning you said something bad about our lords so they put a curse on you. They made you a crazy man. That is the fear they had from their false deities. When he responded back, he said:

مِّمَّا تُشْرِكُونَ

So he considered what they said as Shirk. That type of fear is Shirk. Fear that a person in a grave or a Wali far away can harm the way Allah can harm is called the secret fear, and this is ash-Shirk al-Akbar. This category of Shirk is Shirk al-Akbar and that is major Shirk, regardless of whether he fears one dead or alive.

If they are dead, it is Shirk to fear the dead even if it is something that was under their control and power when they were alive. It is Shirk because now they are dead. If I fear someone punching me, that is natural fear. If I fear a dead person is going to punch me, he could have done that when he was alive, but now he is dead so it is Shirk Akbar. I can fear someone in front of me stabbing me. That is natural fear and we spoke about that in the first category. If I fear that fear in a person who is dead, it becomes Shirk Akbar. Fear that someone can make me ill without means is Shirk Akbar. Fear of someone depriving me of having kids is Shirk Akbar. These are matters only Allah subhaanahu wa ta'aala can do. Fear of inanimate objects like a blessed tree, metal that is around the grave of the Prophet sallallahu 'alayhi wa sallam or something like that – that is Shirk Akbar.

A particular story that a Shaykh mentioned comes to mind. He said they were visiting Egypt on a Da'wah trip one time. Some of the ignorant there take Badawi as a saint and they fear him the way they fear Allah. Many people throughout the world do and not just in Egypt, but he was visiting Egypt with a colleague. Some even fear him more than they fear Allah in statements that they say. The Shaykh said we were in the backseat of a taxi cab and a young boy who was a beggar came and asked my colleague for money. The Shaykh gave him a little bit of Egyptian money. The young boy got greedy or did not think that was enough, so he said I ask you by Badawi to give me more. Note he said I ask you by Badawi and Badawi is the saint. He did not say I ask you by Allah to give me more. It is known in some areas that they take Badawi as similar to Allah. They give him qualities of Allah and if you are asked by Badawi, it is known you have to answer. That is how you avoid the curse of the Badawi on you. The Shaykh said give me back the money I gave you. The Shaykh said because you gave an oath by Badawi, you do not get anything. You need to learn a lesson never to give an oath or ask by other than Allah subhaanahu wa ta'aala.

Then they drove away and the cab driver said save us, save us. The Shaykh said what are you talking about? He said he is asking Badawi to save them. He said you cursed or disrespected Badawi, look what is going to happen to us now. The driver became afraid of Badawi because he deemed that the Shaykh disrespected him when he took the money and would not give the young boy. When they reached their destiny safely, the Shaykh said look, we reached safely and nothing happened Alhamdulillah. Instead of the cab driver realising what he was doing is fake and that is Shirk, he said al-Badawi has been patient with us. Shirk after Shirk. Badawi is dead in his grave. He cannot harm or help.

This is the Khawf as-Sirr. This is the Shirk Akbar and this was mentioned in the verse:

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ  
عَلَيْكُمْ سُلْطَانًا ۚ فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۖ إِن كُنتُمْ تَعْلَمُونَ

﴿الأنعام: ٨١﴾

“And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allah things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know.” (Surat al-An’aam: 81)

That was the statement of Ibraheem ‘alayhis-salaam.

It is important to know these four main categories of fear because some declare someone a Mushrik if they have the natural fear. You have seen that a lot and this should clear up that matter.

## THE DIFFERENCE BETWEEN KHAWF AND KHASHYAH

Both mean fear in Arabic. However, Khashyah (خشية) is more specific or a higher level of fear because it combines between the fear of Allah and coats it with the knowledge of Allah. That is why when the Prophet sallallahu ‘alayhi wa sallam talked about himself, he did not say Akhaaf (أخاف) because he is the Prophet sallallahu ‘alayhi wa sallam. He has knowledge of Allah. He said:

أَمَّا وَاللَّهِ إِنِّي لَأَخْشَاكُمُ لِلَّهِ وَأَتَّقَاكُمُ لَهُ

He is at a higher level, so he used Khashyah. I have Khashyah of Allah.

The ‘Ulamaa know Allah, so when Allah talks about ‘Ulamaa, He says:

...إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ... ﴿فاطر: ٢٨﴾

It is only those who have knowledge among His slaves that fear Allah. (Surat Faatir: 28)

Khawf comes from an ignorant, whereas Khashyah comes from the knowledgeable in Allah – those who have Ma’rifah in Allah and fear in Allah.

Another difference is Khashyah comes because you honour. You see one you fear as mighty and supreme and you love him, whereas Khawf could come at times not because you honour, but because you are at a weakness. The second one is a linguistic difference between Khawf and Khashyah.